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CHRIST'S RESURRECTION AND OURS

A Sermon

By FATHER WILLIAMS, S.S.J.E.

I. Corinthians: XV, 20-22. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

THE fact of Christ's resurrection; that on that first Easter Day, the women going to the tomb found it empty, and that the significance of that empty tomb was revealed by many appearances of the Risen Lord to His disciples and friends; — that fact constitutes the basis of our Christian faith in a life beyond the grave. The creeds remind us that as Christians we are bound to believe in "the resurrection of the body", or, more fully, in "the resurrection of the dead and the life of the world to come." It is important to remind ourselves of the nature of our Christian faith on this point. As Christians, we do not believe — as for example, certain Greek philosophers believed — merely in the immortality of the soul. We believe rather in resurrection — that resurrection given to us in pattern in the glorious resurrection of our Lord and Saviour Jesus Christ, Who left the tomb, not merely as a resuscitated corpse, but rather with a true body, changed, it is true, suited to the new conditions of the resurrection life; a body transfigured and glorified; a body which apparently appeared and disappeared in accordance with His will; a body which had about it something strange and mystifying, so that He could not always be instantly recognized by His former friends; and yet, on the other hand, a body which was known by them to be truly His — one in a true sense with the body He had during His earthly life — a body in which human eyes, and human ears, and human touch, could recognize the same familiar Jesus Whom they had loved and followed.

As Christians we believe that we and our beloved dead, in the life beyond the grave, shall likewise be provided with bodies; not with bodies, which marvellous though they may be in many ways, nevertheless often thwart and hinder the wishes of our spirits; or, it may be, fail us altogether when physical disease overtakes us; but

bodies which shall be perfect and obedient instruments of our spirits; bodies which are perfectly responsive to the needs and purposes of that greater life beyond the grave.

The Christian, then, does not believe merely in the immortality of the soul. It seems important to emphasize the fact because there is a tendency in some quarters today to reduce the Christian Gospel of the Resurrection merely to that level. It is maintained by some that the historic Christian belief in the resurrection of the body is "materialistic", and that "true, spiritual Christianity" should be satisfied with the thought that the soul is immortal and can never die; that death is the freeing of this immortal soul from what is looked upon as a prison house — the hampering conditions of the flesh. But whatever may be thought of such a belief, it is certain that it is not the Christian Faith. Plato's supreme hope had been that of a state of existence after death, "when the soul is by itself apart from a body." To many heathen philosophers, matter was an evil principle; the cause of sin, the foul prison from which the soul would escape at death. Neither our Lord Jesus Christ, nor His Holy Church has ever taught that matter, or the body, is evil in itself. And when our Lord arose from the tomb on the third day with His transfigured body, this was no mere proclamation of the "immortality of the soul"; but that the fulness of the life of the world to come, demands a body as well as a soul or spirit. Life in that world is no partial, no maimed, human existence; but life which is truly akin to our human life here, though freed from every cramping restriction which our present imperfect bodies may bring to us. Only so can we experience the fulfillment of our Lord's promise, "I am come that they might have life, and that they might have it more abundantly." (John X. 10.)

But although, as Christains, we do not hold this supposed "spiritual" doctrine, which limits our life in the world to come to that of disembodied spirits; which overlooks the fact that man is a compound being, made up of body and soul, and that both of these partners are necessary for the fulness of man's existence; neither do we, as Christians, hold the crude doctrines of the resurrection body sometimes attributed to us. There is evidence to show that some of the Jews believed, and that some of their Rabbis taught, a resurrection of this kind — a resurrection corresponding in all respects to the Prophet Ezekiel's vision of the Valley of Dry Bones

(Ezek. XXXVII), where the bones of the slain were reassembled into skeletons, then covered with flesh and skin, and finally resusitated by the wind (the spirit or breath) returning into them. Even some Christians, misled by the fact that our Lord's human body was raised from the tomb on the third day, and overlooking the fact of its transformation; have thought of our own resurrection as a raising up and a reassembling of the identical material particles which now comprise our human bodies, by the return to them of the life-giving soul or spirit. The genius of the great painter, Luca Signorelli, has depicted this sort of a day of resurrection in the unforgettable frescos at Florence.

But as St. Paul clearly points out in the fifteenth chapter of his First Epistle to the Corinthians, our resurrection will *not* be so. "Some men will say, how are the dead raised up and with what body do they come?" And his answer is, that the glorious resurrection body which shall be, is a mystery — as strange and mysterious — nay even more mysterious — that that recurring miracle, whereby the living plant springs from the seemingly dead and inert seed. How different is the waving field of summer wheat, from the handfuls of dry grain from which it sprang! In a similar, though in a more wonderful way, will come about the resurrection of our bodies. There is a real though mysterious identity, a real continuity, between the old body and the new; yet what a tremendous difference is there also. So shall it be with those glorious resurrection bodies with which God will endow us for the life of the world to come.

And what of the condition and state of those of our loved ones, who having departed this life now await the glorious Day of Resurrection? Are our beloved dead now held in the bonds of unconsciousness; plunged, as it were into a dreamless sleep? The Church teaches us to pray for them that they may have rest — "Rest eternal grant unto them O Lord, and let light perpetual shine upon them." Does this rest, for which we pray, imply for them a state of unconscious deadness? No indeed! The Abbot Vonier, O.S.B., has beautifully described the state of the faithful departed:

> "Eternal rest is unchanging contemplation of the beauty of God, not spiritual anaesthesia. It is the exhilarating joy of work with everlasting freshness of mind. Fatigue is absent, because the creature's noblest faculty is busy with its most satisfying object; the mind is fixed on the uncreated Truth." (The Life of the World To Come, Chap. IX.)

Christ's Resurrection and Ours

Furthermore, for the Christian, in a very real sense, that immortal life, that higher life, that resurrection life, begins here and now. "If ye then be risen with Christ," says St. Paul, "seek those things that are above." (Col. III, 1.) The Apostle does not intend to suggest that there is any doubt whatever about the fact that even now, *already,* we are truly risen with Christ. Perhaps a better translation would be, *"Since* ye then are risen with Christ, seek those things which are above." If we are striving to live in this spirit of heavenly-mindedness; if we are trying to show forth in our lives the love of Christ; if we are receiving with reverence and devotion in the Holy Communion, His glorious resurrection Body, and His life-giving Precious Blood; then — even now — our own resurrection body is being prepared for us by the mighty power of God.

As St. Paul says again, in his Second Epistle to the Corinthians (Chap. V, 1-3), "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And he goes on, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

So then, it would seem, there are two houses, an earthly house and a heavenly house, an earthly body and a heavenly body; a body that shall die, and be dissolved, and pass into the corruption of the grave; and a body which is eternal and shall endure forever. Just how these bodies are connected one with the other is a mystery; but the reality and the glory of our heavenly resurrection body is certain; and even now that glorious body is being prepared for us; prepared by the grace and the love of God, through every act of self-denial, through every deed of kindness, through every devout prayer, through every faithful reception of the Sacraments. Already we are risen with Christ. And so we are to set our affections on things above, on the heavenly realities; remembering that our life, our real life, is truly a hidden life, a hidden treasure. Our life is hid with Christ in God; and when He shall appear, then also shall we appear with Him in glory.

TWO POEMS

By FATHER APPLETON, S.S.J.E.

A CROSS PASSED BY THE WAY

The soul was willing
But the tongue was dead.
There was long silence
While Thy heart bled.

Standing in the light
There's a mist in the brain.
Thou hast thought on me
Even in Thy pain.

The heart was turning
But always too late.
Thou are ever love,
Victim of hate.

My will is water
And my heart is ice.
The nails are iron;
Thou payest the price.

FRIDAY MORNING CONVERSATION WITH MY SOUL

"Look into the long glass of the future
And tell me what you see."

"I see only darkness;
Pain, pain and waiting,
Death — long and many.
I see:
Faith, where faith is lost;
Hope, because there is no hope;
Love, though love is forgotten."

"Is that all then?"

"Only this, and somehow
Beyond, and behind, and above —
Two rough beams with blood on them,
And it seems, a man nailed there, dying.
This is truly all."

"Thank you, for your report is good,
And I am happy."

MASSES AT MANY ALTARS

By Brother Paul, OBL I.W.

I. THE PAINTED LANDSCAPE

An impression during Mass in a Ship's Lounge at Sea

IN front of the priest's head and shoulders as he bowed over the Chalice and Paten hung a large print of a pastoral landscape by Van Gogh. Our ship was on the vastness of the Pacific Ocean, the time was 7 a.m. by the ship's clock. This was our world, for two weeks we were cut off from the firm land and all we knew of mankind.

Supporting the sacred vessels was a mahogany sideboard, in which was a radio, a phonograph with records, a small library, stationary and several table games. This "mensa", a small rectangle of marble, was beneath the Corporal, so as to protect the Sacred Vessels from direct contact with secular things. Two small candles burnt in silver holders, standing each side of the small Crucifix placed directly beneath the painted sunlit landscape. Its color was bright yellow with blue sky above, showing a scene of pastoral activity. In the foreground was a woman picking berries, to the left a man forking manure from a cart onto his field. In the middle distance were the yellow wheat fields ripening in the hot sunshine, while in the far distance lay low hills covered with the dark pattern of growing vines. Wheat and grapes were shown growing there in the picture and the human figures in the foreground would help to make them bread and wine.

Abruptly my thoughts linked up with the priest who had the bread and wine before him. He was about to re-enact the Last Supper, repeating the Blessing and the Breaking that Our Lord did once Himself, saying "This is My Body", and "This is My Blood." The disciples did not realize that He was foreshadowing His Perfect Sacrifice on the Cross — Himself the Victim, the Priest and the Altar. Here before me in this baked flour and water wafer, in the wine with its few drops of water, with the actions and words of the priest is our passport to heaven, the outward signs of Our Lord's promise to us, of sharing His eternal life with Him in His Kingdom. But these things are only the signs or tokens, the spiritual necessity for the heart and the will co-operating with the Divine Act of Love is paramount. The priest and the congregation offer the Sacrifice also in their hearts. This is the reality of the

actions and the words. We share in the Passion, the Death and the Glory of the Resurrection. This sharing is a spiritual reality, this is the essence of the Christian Fellowship: pain and death with the promise of glory. But God is the Love, so also, mysteriously and always, our lives, poor and miserable in themselves, are transfigured with love.

I look up at the picture, noticing the hard-working French peasants in the fields. I, too, have known the heat of the sun and the strong odour of the bruised vegetation in the fields, and the heart of the farm worker at the time when men were still born, lived, worked, and died in the same village. Many times had I talked to them asking about their lives. They all agreed that, provided they had sufficient necessities, poverty was not harmful. The everchanging seasons, the joy in using their skill and experience in countless different tasks during the year, made their lot in life a happy one. They knew that their work was necessary for the welfare of their world — the most satisfying knowledge possible to toiling men.

Was my work satisfying? Did I toil at necessary labor? Here on this ever restless ship, struck again and again with great swells from the heaving ocean what satisfaction could I have in work? But the answer was plain: Make your Communions with a loving, grateful heart; be resigned to the roughness of the sea; rejoice in the love of God, trying to express that Love in your relationship to your fellow men; and whatever horrific visions your imagination may conjure up about the perils of the deep, offer them all to the Lord in humility and obedience.

II. GOLDEN LIGHT

The Lady Altar in the Monastery Chapel

In the deep recess with its walls of rough-hewn stones, there stands a small marble-fronted Altar. Above the Altar is a reredos of two rows of saints each in his or her own niche. The alcove is framed by a tall slender arch, the top being a simple segment of a circle. The lighting is inside the recess directed upon the Altar and its background so that the effect to one outside in the congregation is that the dark arch frames the brilliantly lit alcove, putting it apart from the rest of the building. The color of the light is gold, the reredos is gold, the crucifix is gold, and so are the candlesticks and missal stand. The marble front to the Altar is golden marble with a dark green diamond of marble in the center. The bright

light brings out dark shadows in the deep recess with its reredos, stone walls and Altar. It destroys what little color there is, turning it all into black and gold. And gold, too, is the color of the candle light shining as a lantern would shine in a stable, and the black shadows are the expected uneveninesses to be found in the rough walls of a stable. To the right of the Altar is a square opening in the wall but with iron bars instead of glass. There are true windows to the left but dark in color — a stable window would be expected to be dim with cobwebs and dust.

Once the idea of a stable came to me here it stayed, because the Altar is dedicated to Our Lady and the greatest event in her life was the birth of her Child in a stable. The double row of saints above easily became angels gathered to gaze at the Babe in the manger; the shepherds worshipped with me outside with the congregation. When the Priest is saying Mass at this Altar, I think of the humanity of Our Lady, of her guardian St. Joseph, and the Holy Child. The warm intimate feeling associated with loved persons comes to me, because I know now that this Holy Family has adopted me. I love them and they love me. I adore the Babe with the shepherds, gazing in my mind with loving adoration. I think of Our Lady now as a real woman; not a remote figure with eyes gazing heavenward, or as glorified in Heaven. The more I think of her thus, the more I realize her perfections, showing me those virtues that slip so easily from my grasp: humility, obedience, a loving heart, patience, meekness, prudence, faith and courage. She must have known from the moment Gabriel spoke to her that with the joy great suffering would come to her. But I am glad indeed that she had the company of her Son for nearly thirty years; because as she agonized at the foot of the Cross, she had the memory of those years to support her. I am grateful that Our Lord's words to St. John to take care of her have come down to us, for so we know that her last years were likely to be happy. She saw the Ascension, and shared in the descent of the Holy Spirit at Pentecost, before St. John took her with him to his home at Ephesus. It must have been in this city that St. Luke was told of the events of the Nativity and the adoration of the shepherds. Tradition says that she returned to Jerusalem before her Assumption.

"And all who heard it wondered about those things spoken about by the shepherds. But Mary kept all these sayings, pondering them in her heart."

Hail Mary, full of grace, blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

III. THE WALL

St. John's Chapel in the Monastery Church

The wall is at right angles to the church's outer stonework. It can be seen only by the electric light set high up in the roof, as deep shadows are on it at other times. There is a plain marble Altar at its base, on which, when the light is on, are enacted the Holy Mysteries. The wall comes down straight behind the Altar, its flatness and plainness being relieved only by the silver crucifix and candlesticks. The surface of the wall is rough pale-grey granite with here and there a speck of bright mica. It measures about twenty-five feet in height by twelve feet in width — a great canvas waiting the hand of a master artist. Truly the austerity of the wall is beautiful, but it seems to demand adornment because of the loveliness of the Mass that is daily celebrated here.

The chapel and Altar are dedicated to the Patron of the Society of St. John the Evangelist, whose priest members are privileged to use it — a gift to God's glory from a generous donor.

High up on the right on the outside wall of the chapel are three circular windows. Two of them picture St. John writing on Patmos and his calling by Christ, but the third shows Our Lord, as described in the Book of Revelation -- seated on His Throne in Heaven. Below on a floor pedestal, is a carved wooden figure of St. John as an eager young man, holding a book in his hand.

Sitting at the back of this chapel on the feast of St. John before the Latin Gate (May 6) during Mass, the foreground was dark with the heads and shoulders of the worshippers. The Priest at the Altar is seen only three-quarter length above their bowed heads. His voice is low, but clear, and while I knew exactly what he was saying it did not catch my attention until I heard:

> I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lord's day, and heard behind me a great voice . . ."

Again I look at the wall, that so plainly is inviting an artist to try his skill. My active imagination played wth the possibility of a painting; for it is not necessary to have an artist's skill, only the memory of great paintings. I thought of the Italian Masters with

their airy skies, white clouds and richly-robed flying figures — somehow this wall had to have plenty of sky. Yet somehow it seems to demand a more severe style — perhaps the stiff formality of Byzantine mosaics used so much in early Christian basilicas. Then I glanced at the stylized Christ in the round window. Of course a scene from the Book of Revelation, formal in design, but rich in color, should adorn this wall.

The Priest's voice had been going on steadily, half my attention was with him, when suddenly a sentence seems to be louder, or perhaps my ears had been expecting it:

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O God most high.

and immediately, through St. John's eyes and ears, the Heavenly Vision is there on the wall. There is a great shout in Heaven:

Holy, Holy, Holy, Lord God Almighty, who was, who is, and is to come.

given by the four living creatures that support the Throne of God Almighty. They each have six wings, and are full of eyes before and behind, one has a man's head, one a lion's, one a calf's and the other an eagle's. They rest not day or night repeating the greatest and oldest anthem in praise of God — the Trisagion. The Throne is full of lightings, and voices, and thunders, and bright colors that hide God Almighty, although His Presence is there. On each side of the Throne are twelve men seated — twenty-four in all — who represent the twelve Jewish Patriarchs and the twelve Christian Apostles. They are arranged round the Throne in the same manner as early Christian Presbyters round the Bishop. They adore God Almighty by throwing down their crowns and shouting:

Thou art worthy, O Lord Our God, to receive glory, and honor, and power: because thou hast created all things, and for thy will they were, and have been created.

Gazing at this heavenly drama described by John, one sees the whole of Creation placed around its Maker, and that He enjoys the closest association with it. Animals support the Throne of Glory; men sit around the Throne in a position of dignity, ready to give counsel; and the inarticulate elements of nature glitter brightly in the form of the Sea of Glass. St. John probably meant this to be a large hemisphere of crystal, and not a sheet of plate glass that

the modern use of "Sea" suggests. In this first scene it is the four living creatures that are heard first giving adoration to God. That is fitting enough, for we read in Genesis that God looked on His Creation and saw that it was good.

Then appears in the center of the scene a Lamb, "as it were slain" with seven eyes and seven horns representing His Spiritual graces and virtues. Then there is a great company of angels, who together with the men seated on their seats and the creatures, shout:

The lamb that was slain is worthy to receive power, and divinity, and wisdom and strength, and honor, and glory, and benediction.

the voices of all creatures in the air, on or in the earth and in the sea join in the chorus of praise:

To him that sitteth on the throne, and to the lamb, benediction, and honor, and glory, and power, for ever and ever.

then the four winged creatures by the throne shout *Amen.*

These creatures of God Almighty express their worship by good wishes much as the crowd round an earthly Emperor shouts its good will. Now there is heard again the low voice of the Priest at the earthly Altar; the Heavenly Scene having faded away for the moment:

All glory to thee, Almighty God, our heavenly father, for that thou, of thy tender mercy, didst give thine only son Jesus Christ to suffer death upon the cross for our redemption: who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.

then his voice is softer and the Heavenly Scene now becomes vivid again, being full of a great crowd of men, women and children. They are dressed in white, with green palm leaves in their hands. They stand solidly before the Throne shouting:

Salvation to our God that sitteth upon the throne, and to the lamb.

One of the men seated near the throne calls to John and tells him that this crowd come out of great tribulation, having washed their robes in the Blood of the Lamb, so they now stand before God serving Him always as in a Temple; they are with God's Presence without ceasing; they will never feel hungry, nor suffer the heat of hot summer days; for the Lord God, and the Lamb, will give them everlasting life and perpetual joy in His Presence.

Masses at Many Altars

And then the heavenly scene fades and again the low voice of the earthly Priest at St. John's Altar is saying:

Let this mingling and the consecration of the body and blood of our Lord Jesus Christ be unto us who partake thereof an approach unto everlasting life. Amen.

O Lamb of God, that taketh away the sins of the world:

Have mercy upon us.

O Lamb of God, that taketh away the sins of the world:

Have mercy upon us.

O Lamb of God, that taketh away the sins of the world:

Grant us thy peace.

NOTES

From the "SHAPE OF THE LITURGY" *by* DOM GREGORY DIX, O.S.B

Page 28. The arrangement of the church or assembly was simple; the bishop sat upon his throne, which was covered with a white linen cloth, in the tablinum, facing the people across the altar; the presbyters sat on either side in a semi-circle . . .

When this arrangement of the assembly was first adopted is unknown. But it must have been well within the first century, for not only is it the absolutely universal later traditional arrangement, but it is clearly reflected in the symbolism of the heavenly assembly of the church triumphant — the real assembly of which all earthly churches are only symbols and foreshadowings — in the visions of the Revelations of St John, which was published probably in A.D. 93. In this book everything centers upon "the golden altar which is before the Throne of God". Before it stands the multitude "which no man can number", of the redeemed . . .

Page 314. Already in the first century A.D. the Johannine Apocalypse had pictured the heavenly worship as a reality faintly reproduced in the earthly worship of the christian church. It is significant that the author found it natural and appropriate to describe worship "in spirit and in truth" under the form of majestic ceremonial, with the accompaniments of lights and incense. He is in fact depicting christian worship as a public worship, under the only conditions in which it could then be imagined as a public worship — in heaven. It is not surprising that when the full liberty of public worship was accorded her for the first time under Constantine, the church should have thought it right to realise heavenly ideals so far as might be on earth. It was part of the general translation of worship from the idiom of eschatology into that of time.

THE SOURCE OF OUR CONFIDENCE

By Father Cooper, S.S.J.E.

(A sermon preached at the Church of St. John the Evangelist, Boston, on Sunday, March 6, 1955.)

"Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea; though the waters thereof rage and swell, and though the mountains shake at the tempest of the same. There is a river, the streams thereof make glad the city of God." (*Psalm 46, verse 2.*)

IT IS hard to believe that within the life-time, the living memory of a good many of us here this morning, war has taken such a toll of human life. The experts tell us that more than *eight million* soldiers paid the supreme sacrifice of their lives on both sides of the fighting in World War I. Again the experts are not quite agreed, nevertheless it is quite likely that nearly *twelve million* fighting men were killed in World War II. And when you begin to add up the number of those severely wounded, or even think of the vast numbers of innocent civilians, who for example lost their lives in the "London Blitz", or who were annihilated in the ghettos of Warsaw and Berlin, you arrive at the simply unprecedented figure — and most conservative at that — *more than one hundred million* soldiers and civilians whose lives were mained or destroyed by war!

Surely there is at least something of the spirit of the ostrich in us all. We simply do not want to open our eyes to behold such appalling facts although they be the very truth! But when we do open our eyes, lead on by a real desire for the truth, we will not only see the great tribulations of our own age, but will see in the background behind them, the "river", the living streams of grace, given in the "city of God" in holy Church. If we are well grounded in the Catholic Religion, we *know* the "river", we know the living streams of grace, given in the city of God, in holy Church! We *know*, for example: if we come to Holy Communion, really sorrowing for sin, with a real hunger and thirst for the living God, we receive — then and there — not according to our deserving but according to the multitude of His mercies! — the glorified Body of the reigning Lord and Christ! And we "are changed into the same image from glory to glory, even as by the spirit of the Lord." (I Cor. 3:18.) Also we know that if we read our Bibles, regularly, in a real spirit of faith and love, God will give us more and more

the Mind of Christ; to "see life steady and to see it whole": to see the tribulations of this modern world with the serenity with which Christ looked down from the "high Tower" of His holy Cross, with that look that lifts up mankind from the mire and "draws all men unto Himself."

But all this grace, and even still more, is not given as an end in itself. It is given precisely to enable our daily lives to rise up to God, to live on and on, more and more in the power of that which is *eternal!*

It is like when you are speaking out in the ordinary open air. Words are hardly out of your mouth before they die away. But if you are standing in certain parts of the Grand Canyon, there your slightest whispers are caught up and re-echoed, on and on, from crag to crag; on and on into the vast, furthermost reaches of the canyon. There is simply *no end* to the renewal that might come over the face of the earth, *no limit* to the "spring-time" of righteousness that might blossom and bloom over the face of this war-scarred earth, if our daily lives were really rising up to God, our daily words and works living on and on in the freshness and newness of that which is eternal!

We have only to look back to the Apostles themselves, to see how the grace of our Lord and Saviour Jesus Christ changed *them:* made their words and works live on and on, long after them, living in each new age, cutting across barriers of race and nation, giving all men the "Good News" of God's Love! Let us, for example, take a look at St. Matthew: see how when Christ looked on Him, and the call came home to his heart, how it utterly changed him, and gave him a new life. That call made a miser into a man who become extremely generous. He immediately arranged a great banquet and invited Christ, together with fellow-publicans and sinners. He not only became a model of unselfishness but gave all his talents and abilities to Christ. Matthew must have been a man of great skill who could fathom the complicated "family-trees" of the Jews, and ferret out from them the very last farthing! If you will look at his version of the Gospel, you will see how thoroughly he gave this talent to Christ, to live on into every age and generation; you will see how he has "ferreted" out all the Old Testament prophecies, and traced their fulfillment in the new — even in Christ Jesus our Lord and Saviour. In Matthew's unregenerate days, the feel of gold and silver falling through his fingers must have been his chiefest

delight; but the grace of our Lord Jesus Christ changed even this! He learned the greater value of things money can never buy — the things of the spirit, the imperishable joys of things which are eternal. He learned to lay up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." (St. Matt. 6:20.) If you examine the wonderful fifth, sixth, and seventh chapters of his Gospel, there you will see how he has treasured up for us all — more than any other Gospel-writer — the words and teachings and sayings of Christ. "O how sweet are thy words unto my throat; yea sweeter than honey unto my mouth." (Psalm 199; v. 103.)

From this example of St. Matthew, and from the other Apostles, we learn how great is the grace of our Lord Jesus Christ to change, restore and renew. Oh, if we Christians, like a mighty army were really coming to the "river" to drink, washing and laving our souls in the living streams of His grace, given us in the "city of God", holy Church — Oh how the war-scares, and great anxieties of our age, would pale before the light of the new hope and confidence we would have in the power of the living God: Christ Jesus our Saviour! — grow dim utterly, before the face of the freshness of things eternal coming upon the earth. There is simply no end, to the renewal that might come upon the earth, no limit to the "Spring-time of righteousness" that may yet burst forth over the face of this war-weary world of ours, if only we come and drink, if only our daily lives are given to God, to rise up and live on and on in Him. Once we see this truth and believe it with our whole hearts, it will drive out all our fears — "Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea; Though the waters thereof rage and swell, and though the mountans shake at the tempest of the same. There is a river the streams whereof make glad the city of God."

Finally, may our thoughts this morning become distilled into a prayer, using as "fuel for the flames" that wonderful: "Prayer for the Church" found in the Scottish Prayer Book:

"O God of unchangeable power and eternal light, look favorably on thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of the perpetual Providence carry out the work of man's salvation, and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being made new, and all things are returning to perfection through Him from whom they took their origin, even Jesus Christ our Lord. Amen."

COMMUNITY CHRONICLE

LENT, as always, has been a time of many preaching engagements for the members of the Society. Besides the regular preaching assignments in the four churches in the United States now served by Fathers of the S.S.J.E. — namely, the Mission Churches of St. John the Evangelist, and of St. Augustine and St. Martin, in Boston; St. Francis' Church in Chicago; and St. Peter's Church, Ellicott City, Maryland; other engagements of the Fathers and Brothers are noted below.

Father Wessinger, on Ash Wednesday, conducted a Quiet Day at St. Anne's Convent, Arlington Heights, Massachusetts. On each Wednesday evening in Lent, he also gave an address at the same Convent. Other Retreats conducted by Father Wessinger during Lent, included one for the Sisters of St. Anne in Cambridge, on March 4th, another for women at St. Margaret's Convent, Boston, on March 8th, and a Quiet Afternoon for members of the Womens' Auxiliary at the Church of the Advent, Boston on March 22nd. He also gave a talk at the "School of Religion" at Peterborough, N. H., on March 27th, and conducted the Three Hours Preaching service at St. Anne's Convent, Arlington Heights on Good Friday.

Father Banner, Vicar of the Church of St. John the Evangelist, Boston, on Ash Wednesday, gave an address to the Sisters of St. Anne at their Convent on Craigie Street, Cambridge, Massachusetts. He preached the Three Hours at St. John's Church, Hingham, Massachusetts.

Father Palmer has been spending much of his time in Canada, engaged in missionary work and preaching there; but has also done considerable preaching in various parts of the United States. His Lenten engagements included a Quiet Day on Ash Wednesday at the Church of the Good Shepherd, Rosemont, Pennsylvania; sermons at Holy Trinity Church, Toronto (February 27th to March 4th), preaching at the Montreal Cathedral (March 6th to 11th); at Christ Church Cathedral, New Orleans (March 16th to 18th); and Missions at St. James' Church, Milwaukee (March 20th to 27th), at Grande Prairie, Alberta, Canada (April 3rd to 10th).

Father Clayton conducted the Parochial Quiet Day at the Mission Church of St. John the Evangelist, Boston, on Ash Wednesday. On February 28th he gave an address at Laconia, N. H., and preached on the evening of March 9th at St. John's Church, Sharon,

Massachusetts. A Quiet Day for Acolytes from the Church of the Advent, Boston, was conducted by him at the Monastery in Cambridge, on March 12th. He also acted as the conductor of Retreats for women at St. Margaret's Convent, Boston, on March 13th and March 20th, the former being under the auspices of the New England Branch of the American Church Union. Father Clayton also gave addresses at Emmanuel Church, West Roxbury, Massachusetts on April 6th, and at Epiphany Church, Walpole, Massachusetts, on March 27th. On Good Friday, he preached the Three Hours at St. George's Church, Maynard, Massachusetts.

Father Williams attended the meeting of the Advisory Council on the Religious Life at the House of the Redeemer, New York City, on March 29th. On the evening of March 31st, he preached at St. Thomas' Church, Taunton, Massachusetts. On April 20th, he left for Baltimore to assist at a Profession of a Sister at All Saints' Convent, Catonsville, Md., and to conduct Retreats for the Community there (Apri 22nd to 27th), and for their Associates (April 29th to May 1st).

Father McDonald, who this Winter is in residence at the Mission House in Boston, gave the addresses on Good Friday at St. Monica's Home in Roxbury, Massachusetts.

Father Gross, Assistant Superior, and Vicar of the Mission Church of St. Augustine and St. Martin, Boston, conducted the Three Hours' on Good Friday at that church.

Father Smith preached and conducted a School of Prayer at the Church of the Good Shepherd, Columbia, S. C., from February 27th to March 6th. From March 7th to 11th, he gave a similar School of Prayer at the Church of our Saviour at Atlanta, Georgia. From March 27th to April 1st, he was preaching at Christ Church, Mobile, Ala., also preaching at All Saints, Mobile, and at St. Michael's, Chickasaw, Ala. He made visitations to the Convent of the Sisters of St. John the Divine, at Toronto, Canada, in the middle of March, and at the end of April.

Father Cooper of the English Congregation visited the All Saints' Sisters Convent at Catonsville, Maryland, over the week-end of February 27th. While there, he preached on Sunday morning at St. Peter's Church, Ellicott City, Maryland, of which he was formerly in charge, and where Father Maddux of our Society is now the Vicar. Father Cooper conducted the Retreat at St. Augustine's

Church, Boston, on Sunday, March 20th. He gave the Community Retreat at St. Margaret's Convent, Boston, from April 18th to 23rd, after which he will be in Bracebridge, Ontario, visiting the Canadian Congregation of the Society.

Father Appleton conducted a week-end Retreat at the Monastery in Cambridge from February 25th to 27th, for Yale students and other men. He spoke at the Rural Work Clergy Conference of the Diocese of Albany on March 8th. He preached, or gave addresses at St. Stephen's Church, Lynn, Massachusetts, on March 9th, at St. Andrew's, St. Johnsbury, Vermont, on March 13th and at St. Mary's, Dorchester, Massachusetts, on March 17th. Father Appleton also conducted a brief Retreat at the Cambridge Monastery on Sunday, March 20th, under the auspices of the New England Branch of the American Church Union, and another brief Lenten Retreat for members of the Catholic Clerical Union on March 21st. He gave addresses at All Saints' Church, Ashmont, Massachusetts, on April 1st, and addressed the Canterbury Club at Christ Church, Cambridge, on April 17th.

Brother Benedict, who with Father Pedersen, is stationed at St. Francis' Church, Chicago, has been conducting a "Lenten Mission" on Wednesday evenings in Lent at St. Edmund's Church, Chicago. Brother Benedict is a Middler at the Seabury-Western Theological Seminary at Evanston, Illinois.

Father Rose, of the English Congregation, who has been visiting our Fathers and Brothers in Japan since May, 1955, sailed from Japan to Los Angeles on March 20th. He arrived in Los Angeles in time for Palm Sunday, when he was at the Church of St. Mary of the Angels in Hollywood. Leaving Los Angeles on Monday in Holy Week, he reached Chicago in time for Maundy Thursday at St. Francis' Church there. He arrived in Boston April 15th, and after a visit at the Monastery in Cambridge, will go on to Canada for a visit to Bracebridge and Toronto. Father Rose, for a number of years lived and worked in the American and Canadian Congregations of our Society, and his many friends will be glad to see him again. He is due to sail from Canada to England on June 15th.

If all goes well, we are hoping this Summer to reopen a small experimental camp for boys at St. Augustine's Farm, near Foxboro,

Massachusetts. For many years, camps, both for boys and girls were regularly held there; but this work proved to be a "war casualty", the old camp buildings fell into decay, and no camping projects have been held there for many years past. It is now planned to attempt a small camp project, limited to a dozen boys with the necessary supervisors, who will go to Foxboro for two weeks at the beginning of August, and live in the "Priests' House", and in the old Farmhouse there. If this venture is successful, it is hoped that other similar camps can be held there in times to come. The camp is designed for boys who are financially unable to attend the larger Diocesan and other camps in the vicinity; and financial contributions are needed to make the camp a possibility. Won't you help to send a boy to this camp, by mailing a contribution to The Father Editor, 980 Memorial Drive, Cambridge, Massachusetts?

Father Clayton, Chaplain of the Acolytes' Guild of St. John's Mission Church, would be most grateful if someone would like to send to him new or used red, and also black, cassocks for acolytes. We would like large sizes if available. These could be sent direct to Father Clayton, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

TAKING OF FIRST ANNUAL VOWS BY BROTHER BARNABAS
(Saint Michael's Monastery, Oyama, Japan, Sept. 21, 1954)

REPRESENTATIVES OF ANGLICAN RELIGIOUS COMMUNITIES IN JAPAN AT THE SERVICE

(*Seated in front: Sisters of the Epiphany, Tokyo; Standing on either side: Sisters of Nazareth, Tokyo; In the center: A Sister of Divine Charity, Haruna-So; At the rear: Fathers of the S.S.J.E. and Brother Barnabas.*)

TEA AT THE MONASTERY

(*Left to right: Fr. Barnabas, Fr. Haratani, Fr. Kimura, Fr. Dale, Fr. Rose and guests.*)

FROM THE MONASTERY LETTER-BAG

WE REGRET the omission, through an oversight, of a "line of type" in the last number of COWLEY, indicating the source of the two interesting letters from Taipei, Formosa, printed in this department of that issue. However, we trust that most of our readers were able to guess who the writer was, even without positive identification. In case anyone still remains in doubt, we hasten to make known the author of the letters in question as Father Walter P. Morse, S.S.J.E. Apologies to the good Father — who is one of our favorite letter-writers!

LETTER FROM DR. S. BOLSHAKOFF

Constantinople, Turkey
8-xii-54

I left Oxford on Sept. 23rd for my present journey. It was most interesting. I visited first Belgium, Luxembourg and France. I went then to Switzerland where I visited the Oecumenical Institute of the World Council of Churches at Château de Bossey and then to the latter's headquarters in Geneva, where I met Dr. Visser t'Hooft, Gen. Secretary of the World Council. I went then to Italy, first to Venice and then to the historical and most beautiful Armenian Melkite Monastery at Isola di San Lazzaro. I left then for Communist Jugoslavia, where I stayed in the Rom. Catholic Ljubljana and Zagreb, and the Orthodox Belgrade. Nowhere in Europe I found so many people in churches as in Ljubljana and Zagreb, except in Eire. In Belgrade churchgoing among the Orthodox is very good. From Jugoslavia I went to Greece. I spent a few days in Salonika, the fine city of the greatest and best Byzantine churches in the world. The Greeks are very pious, churches are full for services and otherwise. There is a very intense religious life in Greece: wonderful youth work, preaching, missions, etc. I stayed a few days in Salonika and then went to the Monastic Republic of Mt. Athos, a miniature Christian Tibet. I spent three weeks at Mt. Athos. This republic, situated on a peninsula, 50 miles long and from 2 to 7 miles broad, is separated from the mainland by a canal. The republic consists of 20 sovereign monasteries, which like American States or Swiss Cantons form a federation. Each sovereign monastery sends a deputy to the Sacred Synod in the capital, Karcya. It is the Athonite Parliament. The Council

of Ministers consists of four of these deputies, called the Epistates. The senior of them, called the Protos, is the President of the Monastic Republic. Each monastery is quite independent in its own internal affairs. On the land of every sovereign monastery, there are smaller monasteries, sketes, kellias, kakyvas, hermitages, etc. These all enjoy various degrees of autonomy, but are not represented in the Parliament. Out of 20 sovereign monasteries, 17 are Greek, 1 Serb, 1 Russian, and 1 Bulgarian. The Rumanians, Georgians, Ukrainians, and Albanians have only dependent monasteries. The life is very severe. In the cenobitic Abbeys, the monks start Matins at midnight and continue with the Liturgy till 4 a.m. The Vespers take place two hours before sunset, and last one hour. Compline lasts one hour, and begins at sunset. This is for usual days. For Sundays, the Matins last four hours, Liturgy two, and Vespers and Compline one and a half hours each. On the Vigil days, which are numerous, the service begins at 7 p.m., and lasts till 2 a.m. or 4 a.m., and the other services lengthen accordingly. The monks spent at least six hours in church daily, and up to ten and twelve hours on certain occasions. Nearly all Athonite services take place at night, where there is a great silence and recollection. I attended them daily without much effort; while in the world, it would tire you out altogether. The Athonite monks have only two meals a day, consisting of two, or one, dish. On Mondays, Wednesdays, and Fridays, and on all four long fasts of the Orthodox Church, they have only one meal at 2 p.m., consisting of one dish. They never use meat, milk, butter or eggs, very rarely cheese or fish. They work hard in gardens, vineyards, etc. They sleep on the wooden couches, dressed. Yet they live to an advanced old age of eighty or more, hardly ever ill, and die easily without being bedridden for more than a week or two. I am quite certain we all eat too much and sleep too much. The life of monks is healthy, quiet, well-regulated. They have no worries and troubles because they need so little. Nature at Mt. Athos is most beautiful: sea, mountains, eternal Spring. There are no women, no children under sixteen, nor any female animals — not even hens! There is a wonderful silence and beauty. All the monasteries were built centuries ago. Their churches with their frescoes, mosaics, carved wood, etc., are glorious museums of ecclesiastical art. Their libraries are wonders; full of priceless manuscripts and rare books. The singing at Mt. Athos is admirable.

Cowley

LETTER FROM THE REV. WILLIAM A. HIO

Tokyo, Japan
January, 1955

I visited our mission (at Okinawa) for two and a half weeks, flying down from Tokyo in a little over three hours, to help with the Christmas schedule of services. I stayed in the northern part of the Island in a town called Nago. This Church already had developed some interesting customs of its own. For instance after the Midnight Mass at Christmas, all of the young people go through the town, from two in the morning until five, singing carols. I was quite concerned about how this well-meaning endeavor might effect our relations with the townsfolk. I was especially alarmed, when the next morning I asked just where they had done their singing. The young peoples' reply — meant especially to please me — was that they had made a point of carolling every single hospital in town. Their insistence that this was quite all right with the people of Nago didn't really calm my fears, until about nine in the morning a large box of candy, and a really fine letter of thanks, arrived from the doctor in charge of the largest hospital in town. The next day I payed a call to thank him for the candy. He assured me that he was truly grateful for the singing, even though it did waken him at three in the morning of Christmas. It just goes to show how much we foreigners have to learn from our own church people about community relations.

I want to tell you of our progress in Okinawa in the last year. We now have over five hundred communicants, and another thousand learners, candidates, and baptized children. Three church buildings have been constructed this past year; two more are already planned for this year. One new mission was founded in the village adjoining the leper colony, which already has over two hundred in its church school, and had over thirty baptisms this first year. Most of those baptized are employed as nurses, interns, etc., in the leper colony, and therefore have had quite a long association with the Church. Work in the leper colony itself is making rapid progress now that we have a Japanese priest, Father Kimoto, stationed there.

* * *

A letter from our friend, Mr. Charles E. Perry, of Tokyo, the Editor of the very interesting missionary magazine called *Japan*

From the Monastery Letter-Bag

Missions, brings news of a new publication which, we are sure will be of interest to many of our readers.

"A 68-page Directory of the *Nippon Seikokai* (the Episcopal Church in Japan), corrected to March 1955, is now available for thirty-five cents a copy (three copies for a dollar), post-paid from Japan.

"The Directory not only lists all the parishes of the Japanese Church with their respective sizes, but also gives a complete roster of Japanese clergy and Church workers and their addresses. A separate section gives the names (92 in all) and addresses of all foreign missionaries of the American, English and Canadian Churches at present working in Japan.

"Remittances with orders may be sent to *Japan Missions,* 19 Akashi-cho, Chuo-ku, Tokyo, Japan."

BOOK REVIEWS

A PROPOSED PRAYER BOOK, containing Forms of Worship, Supplementary and Alternative to the Book of Common Prayer, authorized by the Episcopal Synod of the Church of India, Pakistan, Burma, and Ceylon in 1951. S.P.C.K., Madras, 1952. Pages xviii, 931. Cloth, price five Rupees.

THIS volume will be of special interest to readers of *Cowley* as being the first official Anglican Prayer Book to propose a departed member of the Society of Saint John the Evangelist for commemoration at the Altars. The name of Father Simeon Wilberforce O'Neill is proposed for remembrance on August 28, under the heading of THE COMMEMORATION OF DEPARTED CHRISTIANS.

Some of the recent *Prayer Book Studies,* sponsored by our Standing Liturgical Commission, have called the attention of the American Church to this most interesting liturgical publication. Despite the richness of its contents (it has been described as The Book that Has Everything) it seems to be but little thicker than the pew editions of the American Book of Common Prayer.

According to its Preface, the book before us has been issued for provisional use, and for study. It may be used throughout the Province of the Church of India, Pakistan, Burma and Ceylon, and will

> eventually be presented to two consecutive sessions of the General Council for discussion, alterations, modifications and acceptance, before it finally becomes the Prayer Book of the Province. It should be mentioned here that even after the revised book receives the final concurrence of the General Council, the Prayer Book of 1662 in its entirety will still continue to be an authorized alternative for permissive use in the Province.

Much of the material contained in this official publication has long been used in the Province, notably the beautiful "Liturgy for India", of which more will be said later in this review. And the rich treasuries of other Anglican Prayer Books and unofficial liturgical publications have been drawn upon.

The book is divided into five parts: I. THE COMMON PRAYER: II. BAPTISM AND CONFIRMATION: III. THE EUCHARISTIC LITURGY; IV. THE OCCASIONAL OFFICES; V. THE ORDINAL.

Book Reviews

Part I, *The Common Prayer,* contains Morning and Evening Prayer, The Litany, The Short Litany, The Occasional Prayers and Thanksgivings, The Athanasian Creed, A Penitential Service, A Midday Office, and Compline, together with Family Prayers. The Midday Office is a form of Sext; Compline is the most satisfactory form we have thus far seen presented in any Anglican Prayer Book. The forms for Family Prayers are very fine indeed.

Part II, *Baptism and Confirmation,* contains The Office for Making a Catechumen (not quite so stately a form as that of the Church in South Africa), The Ministration of Holy Baptism (the office includes the traditional giving of the white garment and the lighted candle; after the Thanksgiving there are special prayers: For the Home of a Newly Baptized Child; For a Husband and Wife Baptized Together), Private Baptism, The Public Receiving of Children Privately Baptized, A Catechism (which includes material also found in our Offices of Instruction), and Confirmation (the use of the Holy Chrism is permissive).

American Churchmen will be particularly interested in Part III, *The Eucharistic Liturgy,* which occupies somewhat more than half of the book. Three Communion Services are included: The Order for the Holy Eucharist, the 1662 Order, and A Liturgy for India.

The Order for the Holy Eucharist is preceded by the familiar Preparation at the Foot of the Altar. There is an excellent selection of Offertory Sentences, including proper ones for the various seasons, greater Holy Days, and special occasions. The version of the Prayer For the Church is the best modern rescension we have thus far seen. A Litany incorporating the same material may be used as an alternative. There is a very generous provision of Proper Prefaces. The Canon (about the length of the corresponding American Prayer), is followed by the Lord's Prayer, The Peace of the Lord, the Benedictus, Agnus Dei (with special provisions for its use at requiems), The Prayer of Humble Access. The service concludes with the Prayer of Thanksgiving, Gloria in excelsis, Post-communion and Blessing. There is a generous provision of Post-communion Prayers for many days, seasons and occasions.

A Liturgy for India, occurring at the end of the Appendix to Part III, is the most unusual Anglican Liturgy we have thus far seen. It was recently described by The Reverend R. F. Hettlinger, in the East and West Reveiw for January 1955:

> This rite, which has been used for several years in the diocese of Bombay, has now been provisionally authorized for use throughout the Province, although it will not receive full authority for some years. Its very presence in an official Prayer Book strikingly illustrates the fallacy of speaking as if all the liturgies of the Anglican Communion had a common structure or ethos. For this is a revision of the ancient fourth-century Liturgy of Saint James, with little that is distinctively Anglican or even Western in its form. The service takes a long time and the congregation stands throughout, except for the Old Testament Lesson, the Epistle, and the Intercession. The Deacon plays a considerable part in leading the prayers of the people, although the absence of the traditional eastern screen is assumed. The Catechumens are dismissed after the offertory, together with all unbaptized and excommunicate persons — the latter category, incidentally being far more generally recognized than in western countries. The whole effect of the Liturgy for India is to transpose the participant out of time into the eternal sphere, and while this type of liturgy would hardly appeal to the westerner as regular fare, nobody who has taken part in it can fail to be aware of the presence of God and to recognize the spirit of true worship.

The Sunday Series of Collects, Epistles and Gospels includes Propers for the Ember Days at the four seasons, Christmas Eve, the Octaves of Easter and Pentecost, Whitsun Eve, and Eucharistic Lessons for the Lenten Week Days. The Remaining Greater Feasts include Saint Peter and Saint Paul (June 29), Saint Mary Magdalene, Holy Cross Day, Saint Thomas Patron of India (October 6), Christ the King (last Sunday in October).

The Appendix to Part III begins with the Blessing of Palms (substantially the form in *A Manual for Priests*), followed by propers for The Lesser Feasts, a goodly number. These include Corpus Christi, Holy Name, Saint Silas, Saint Martha of Bethany, Saint Joseph, Saint Dominic, Saint Francis Xavier, All Souls, All the Saints of Our Land (November 8), several Feasts of our Lady (Visitation, Falling Asleep, Nativity, Conception), and other Saints, followed by a well arranged Common of Saints.

Then come the Commemoration of Departed Christians, among them our own Father O'Neill. For these, a special set of Commons for Missionaries, Martyrs, Converts are provided. An excellent selection of twenty Propers for Votive Eucharists follows. The Introit Psalms for use with a Liturgy for India are printed out in full, but the Eucharistic Lessons appointed to be used with this Liturgy are only indicated in a Table.

Part IV, The Occasional Offices, includes a Form of Confession and Absolution, The Solemnization of Matrimony, Blessing of a

Civil Marriage, Thanksgiving after Childbirth, The Blessing of a Dwelling, The Ministry to the Sick (including Visitation, Laying on of hands and Anointing, Communion with the Reserved Sacrament and the Commendation of the Dying), and Burial Offices for adults and children. As in South Africa, there are Burial Offices for an Unbaptized Infant, and a form for Persons for Whom the Prayer Book Service May Not Be Used.

Part V, The Ordinal, brings the Book to a conclusion. This includes forms for the adjusting of the stole and the giving of the chasuble in the Ordination of Priests, and forms for the giving of the staff and ring in the Consecration of Bishops. There is a brief Litany for Ordinations.

The Church of India, Pakistan, Burma and Ceylon is most fortunate in the possession of this truly indigenous Anglican Prayer Book. Its literary standard is considerably higher than that of some of the proposed services recently issued in this country. Arrangement and format are admirable; the Madras Diocesan Press is to be congratulated on a good piece of printing.

EARLE HEWITT MADDUX, S.S.J.E.

CATHOLICISM: HUMANIST AND DEMOCRATIC, by Robert Woodifield. The Seabury Press, Grenwich, Conn. 1954, 96 pages, cloth, $2.00.

THE appearance of this little book is deceptive. It looks like another "little book", but it turns out to require a very great deal of work. The writing is lucid enough, the author giving us a contemporary statement of the tradition of such men as Frederick D. Maurice and Conrad Noel. He quotes a number of other writers as "Liberal Catholics", most notably William Temple.

There is some careful theological analysis which requires close attention. The real difficulty of the book, however, is the decision it requires. How much can one agree with the Rev. Norman Pittenger's verdict, quoted on the dust jacket, that it is "altogether admirable?" To whatever degree one can accept this judgment, the reading of this book will help him to re-evaluate, and very likely enrich, his own position.

The author begins by giving a brief historical summary in which he says that the present emphasis on the transcendant God and "natural" man casts more than suspicion on the "optimistic" view

of human nature which he sets out to defend. Much of what he says is of value, but it is doubtful that many would be willing to accept his entire position, especially his spirited defense of the Universalist tenet that *all* men will ultimately be saved. This is probably a valuable book, but don't give it to your Confirmation class.

— R. F. A.

A NEW TESTAMENT COMMENTARY. By Ronald Knox (Vol. II). *The Acts of the Apostles and St. Paul's Letters to the Churches.* Sheed and Ward, 1954, cloth, pp. 322. $3.75.

IN THIS volume of his commentary on the New Testament Monsignor Knox includes the Book of the Acts, and the Epistles of St. Paul from Romans through II Thessalonians, omits those to Timothy and Titus, for as he writes, "when St. Paul wrote to his friends, it seems, he had a different touch." It is interesting to note also that he omits the Epistle to the Hebrews, which is still officially considered of Pauline origin by Roman Catholic authorities stating that, "the 'Epistle to the Hebrews' is a letter only in name."

This commentary is based on the author's translation, and is to be read along with it. With the help of these two works we gain much fresh insight into the mind and teaching of St. Paul. The author has included very useful short introductions to each of the New Testament books included.

— P. W.

JOHN WHITGIFT AND THE ENGLISH REFORMATION. By Powel Mills Dawley. New York, Scribner's Sons, 1954. Cloth. Pp. 254. $3.00.

CHURCH and State were one and inseparable when the first Elizabeth sat on the throne and "Defender of the Faith" meant just what it said — with no nonsense from the deviationists. How exciting the story was, and how remote in temper from the days of the second Elizabeth can be seen in the pages of this book. The volume preserves for us in print Dr. Dawley's Hale Lectures delivered last year at the Seabury-Western Seminary.

His study centers around the life of John Whitgift, whose years spanned the era of Henry VIII's repudiation of the Papacy and the mounting crises that were resolved for a time by the Establishment under Elizabeth I. Whitgift, Archbishop of Canterbury from 1583 to 1604, was entrusted for nearly half of her reign with the defense of the royal settlement against the attacks of its enemies. In modern

parlance, these enemies were the "Romanizers" on the extreme right and the "Prots" on the extreme left. Both factions, especially the Puritans, kept the heat turned on during the whole of Whitgift's tenure. How skillfully he brought the Church through this early period of trial is the burden of Dr. Dawley's lectures.

As might be expected, it is the events, rather than the man, that hold the reader's interest throughout the book. Whitgift seemed to lack the human touches that aroused for Matthew Parker a deep affection in men. However, the student of the age cannot withhold his admiration for the courage and strong sense of duty that animated Whitgift through the whole of his career.

An excellent bibliography and index are appended to the text of the lectures.

— S. T.

FAITH AND BEHAVIOR. Christian Answers to Ethical Problems. By Chad Walsh and Eric Montizambert New York, Moorehouse-Gorham, 1954. Cloth. Pp. 188. $2.75

THIS book is a work of collaboration between two well known Priests of the American Church. It is written in popular "Question and Answer" style and covers an ambitiously wide area of Christian ethics. The accent is strongly on what the modern (mythical?) man on the street is supposed to be worried about: How about using contraceptives in marriage? Just how much abuse should a wife, or husband, take from his or her alcoholic wife before a trip to Reno? Is it wrong to play the numbers? How conscientiously should a conscientious objector object when the Army tells him to report to the induction center?

Multiply these by a score or more and you get some idea of the scope of the book. It would be "telling" to reveal any of the answers in a brief review. However, they are all earnestly thought out and fearlessly put on the line. There will be disagreements in detail, to be sure; but all Churchmen will applaud the honest effort of these consecrated men to come to grips with the concrete and oftentimes agonizing problems of behavior that beset present-day believers.

S. T.

THE HOPE OF OUR CALLING, by H. G. G. Herklots. The Seabury Press, Greenwich, Conn. 1954. 82 pages, cloth. $1.75.

THIS book is a real contribution to a very important end: the understanding of the importance and significance of the Old Testament in relation to the new. It is a devotional book, and its brief pages are crammed with Biblical quotations, illuminated by the author's comment, and often by new translations. Originally these papers were delivered at a summer conference organized by The Church Missionary Society. With perhaps some simplification they could still be used effectively for group study, and the author has provided a brief set of stimulating questions and a short bibliography for this purpose. Unfortunately all the books recommended are British publications.

On page 67 there is a typical passage:

> As T. R. Glover once wrote, "The religions of his (Jesus') day were religions of old books; so is Hinduism; so is some Christianity today. His is the religion of the new song." But we might add that the new song was composed of old phrases. The new Israel still sang the songs of Zion, but with a new intensity because with a new meaning.

The triumph of this book is that the author successfully demonstrates the truth of this thesis.

—R. A.

GO PREACH! (*Thirty Sermons For The Laity*), edited by Theodore O. Wedel and George W. R. MacCray. The Seabury Press, Greenwich, Conn. 1954. 242 pages. Cloth. $3.50.

PERHAPS the most interesting part of this book is the introduction which tells of the National Council's Lay Readers' Sermon Service. During the last ten years sermons by most of the leading preachers of our Church have been sent out for weekly use by our Lay Readers. Last year they were sent to more than two thousand five hundred people. These thirty sermons are selections, presumably of the best. None are dull, but very few are likely to inspire. It is hard to know for whom the book is to be recommended; but the steep price, and the introduction, suggest that it is for professional use.

—R. A.

CHRISTOLOGY OF THE LATER FATHERS. Edited by Edward R. Hardy, Professor of Church History in the Berkeley Divinity School, New Haven, Conn., in collaboration with Cyril G. Rich-

ardson Wasburn, Professor of Church History in the Union Theological Seminary, New York. (Vol. III of the Library of Christian Classics). The Westminster Press, Philadelphia, 1954. 400 pp. Cloth. $5.00.

THIS book contains a general introduction on Faith in Christ, Theology and Creeds, in relation to the development of the doctrine concerning the Person of Our Lord in the period of the Ecumenical Councils; A General Bibliography; selections from the writings of St. Athanasius, St. Gregory of Nazianzus, and St. Gregory of Nyssa; accompanying these selections from the Fathers the editors have given very helpful introductions as to the purpose of these writings and as to certain details of the texts. The last section of the book includes a selection of documents illustrating the Christology of the Councils. This book should prove of great value to students who are not equipped to read the original texts.

P. W.

RETREAT FOR LAY PEOPLE. By Ronald Knox. Sheed and Ward, New York, 1955. Pages x, 273. Cloth, $3.00.

THIS collection of addresses provides ideal material for reading during the time of a Retreat. There is no one theme which is developed throughout but the chapters cover a large field from minor trials to considerations of death and the future life, and meditations on the Passion, on Our Lady, and Holy Mass.

Throughout them all, the Monsignor's erudition and scholarship are evident but never obtrusively. In fact, one is deeply impressed by his sincere humility. Always there is his comforting commonsense and honesty, his hatred of cant and sham and of what St. Teresa calls "silly devotions": his wonderful humor and his kindliness. The latter, it would seem, has grown and expanded, so that in these addresses he even refrains from his earlier (obKnoxious, shall we say?) habit of sniping at his former Anglican confreres and consoeurs!

One small thing troubles us: his comparison on p. 163 seems a bit inapt. Speaking of our Lord's miraculous birth, he goes on to "the miracle by which, on Easter day, it (our Lord's Body) will rise again from its dark tomb, *leaving the stone in its place at the door*". (Italics, ours.) But according to the Monsignor's own translation of the Gospels, the stone was *not* left in its place but

rolled away or moved. (Mat. 28:2, Mark 16:4, Luke 24:2, John 20:1.)

Also, the adherents of the Liturgical Movement aren't going to like what he says about "saying our prayers on any given morning in the way that suits us best that particular morning" — i.e., at holy Mass — instead of following the Missal. But then, he realizes that he is going to get into trouble with that!

However, these are minor things. Don't miss the chapter on the Holy Rosary, or the one on Our Lady's Serenity, or on the Rich Young Man and the frustrations in our Lord's earthly life, or the poignantly beautiful one on the Passion as Our Lord Saw It . . . in short, don't miss the book!

— R. M. G.

THE WAY OF THE CROSS. By Caryll Houselander. Sheed and Ward, New York, 1955. Pages 173. Cloth, $2.75.

EVER since Miss Houselander's first book, "This War Is the Passion", all that she has written has been eagerly sought after by an increasingly large and devoted public. Always her writing is distinguished for its insight, its depth of understanding, its compassion, and its charity. Miss Houselander's remarkable gift, too, for words and for rhythm, make her prose as lyric as her free verse.

In these beautiful meditations on the Stations of the Cross these gifts are very noticeable. Being no stranger to pain and sufferings of many kinds, she does not merely look upon the Way to Calvary as an observer, but she has participated in it and thus can show it to us as "none other than the way of life and peace".

The woodcuts with which Miss Houselander herself illustrates the book add to its beauty and its value.

This is a precious legacy of a saintly soul: Miss Houselander died, after many years of ill health, just this past October.

— R. M. G.

ANGLICAN CONGRESS, 1954. Report of Proceedings. Edited by Powel M. Dawley. Greenwich, Conn., Seabury Press, 1954. Paper. Pp. 276. $1.50.

PUBLICATION of this report under the able editorship of Dr. Dawley makes available to the general public the proceedings of the Congress held last summer in Minneapolis. Those

in attendance fully realized the importance of the sessions in the contemporary life of the Anglican Communion the world over.

The emphasis in the published addresses is largely on what Bishop Sherrill describes as "the great central truths which unite us"; although there is no attempt to minimize the "tensions". As a result, the dispassionate student of the record gets the impression that the basic sanity of clergy and laity alike will help to resolve the disagreements which weigh heavily in certain quarters of the Church. Viewed against the background of the vast disorder prevailing in secular society and the continuing disunity in Christendom, the ideological difficulties confronting the Anglican family do not appear insuperable.

Readers of COWLEY will find especially profitable Dr. Massey Shepherd's address entitled "Our Anglican Understanding of Corporate Worship."

— S. T.

THE TAMING OF THE TONGUE. By Elaine Murray Stone. Holy Cross Press, West Park, N. Y. 48 pages, paper (N.D.). 50 cents.

THIS is a very helpful little booklet, with much valuable material and helpful suggestions in regard to the words of our mouths, and also, the mediations of our hearts. Unfortunately the style in which it is written is rather flat and colorless, and hence the valuable subject matter is not as effectively presented as one could wish.

— R. M. G.

THE CHURCH OF YOUR CHOICE, by Rev. J. G. McCausland, S.S.J.E. Society of St. John The Evangelist Press, Bracebridge, Ontario, 1954. 73 pages, paper, $ .50.

THE sub-title of this handy reference book is: *The Faith, Position and Practice of the Religious Bodies in Canada.* In his Preface the author states, "I have tried, and the Reader must decide with what success, to disregard my Anglican prejudices." This reader must decide that the author has succeeded very well in this. Obviously a great deal of work has gone into this effort to present to us in the most painless way all of the most important facts. In each section these are grouped under the following heads: *General Statements: Belief in God: Documents: Polity: Unit: Authority: General Doctrine:* and *Mystical Body of Christ.* This covers

the ground in a most satisfactory way, and the fact that the book was prepared for religious bodies in Canada does not in any way detract from its usefulness for us in the United States. Apparently every sect we know about is also active in Canada. This is a book well worth having.

— R. A.

COMMUNION FAST, by the Rev. Ralph E. Coonrad, J.C.D., published for the Joint Commission on Discipline of the American Church Union and the Clerical Union. American Church Union, Inc., 347 Madison Ave., New York. 1953, 12 pp. 35 cents.

IN this tract Fr. Coonrad takes cogniscence of the present laws in the Roman Communion concerning the Eucharistic Fast; and believes that although they are in no way binding for us, nevertheless we also should renterpret the laws of this fast. The author forth two guiding principles; first, if the fast endangers the life or health of a communicant, the fast must be reduced, and if because of the vicissitudes of life, strict fast prohibits a person from making his communion, the fast of that person must be suspended; second, that individuals seeking dispensation from the fast should appeal, not to their own judgment, but rather to their confessor or bishop.

An Appendix contains the very sensible statement concerning the Eucharistic Fast issued in May, 1954, by the English Anglo-Catholic Council.

— P. W.

REFORMATION AND CATHOLICITY (A STATEMENT). Commentaries edited by the Rev. J. Loos, Minister of the Dutch Reformed Church at Hiversum, Holland; and J. N. Bakhuizen Van Den Brink, Professor of Theology at the University of Law Leiden. Published by the American Church Publications, 347 Madison Ave., New York (N.D.). Paper, pp. 47. $1.00.

THIS book contains a statement of belief signed by eleven ministers and about twenty laymen of the Dutch Reformed Church, in which a Catholic position is taken and maintained in regard to Holy scripture, the Creeds of the Undivided Church, the Sacraments of Holy Baptism and the Eucharist, and the Church as the extension of the Incarnation. This statement is followed by a com-

mentary on the articles contained in it. Although the number of people in the Dutch Church who agree with this statement may be comparatively small, yet it is significant that there is this Catholic revival in Holland. It is important that Anglicans should have a knowledge and understanding of this movement, and all those who are truly interested in Catholic reunion would do well to study this statement and the commentaries.

—P. W.

REFUTATION OF DR. KEVIN'S REBUTTAL OF "The Ancient Canons," by Edward N. Perkins for and in consultation with the Joint Committee on Discipline of the American Church Union and the Clerical Union; published by the American Church Publications, 347 Madison Ave., New York, 1954. Paper, pp. 7. 25 cents.

IN THIS short tract Mr. Perkins refutes the theory of the Rev. Dr. Kevin that, at its inception as an independent body, the Protestant Episcopal Church in the U.S.A., rejected the Canon Law of the Church of England. He shows that just as the common law of England was taken over as our common law; so the American Church retained the Canon Law of the Church of England, except in so far as those canons pertained to the position of the Church of England as the established Church of that country. Mr. Perkins then goes on to show also that, as part of the Catholic Church we are bound by canon law, and he closes his statement with these words: "Adherence to the corpus of canon law, retained on separation from the mother Church as the states of the Union retained the common law, is one of the evidences and essentials of our membership in the One, Holy, Catholic and Apostolic Church."

—P. W.

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